

A. (54.) 51 9

REMARKS

ON THE

Reverend Mr. TUCKER'S

LETTER

ON

NATURALIZATIONS.

IN TWO LETTERS to a FRIEND.

Faithful are the Wounds of a Friend. Prov. xxvii. 6.

*Beloved, when I gave all Diligence to write unto you of the
COMMON SALVATION: it was needful for me to write unto
you, and exhort you that ye should EARNESTLY CONTEND
for the FAITH, which was once delivered unto the saints.
For there are certain Men crept in UNAWARES, who were
before of old ordained to this condemnation, UNGODLY MEN,
TURNING the Grace of our God into LASCIVIOUSNESS; and
DENYING the ONLY LORD GOD, and OUR
LORD JESUS CHRIST. Jude 3.*

LONDON.

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REMARKS, &c.

S I R,

I AM obliged to you for the Favour of yours, and for Mr. T——'s Pamphlet, which I received with it. I should have returned you an Answer sooner, but some private Affairs intervening, took up my Time. For what Reasons you are so desirous of having my Opinion of the Pamphlet, and particularly the *religious Part*, I know not. You are very sensible, that I disclaim all Reliance on Authority, or any Man's mere Opinion, where Religion is concerned; and that my sole Guide in That, is the Word of God, or the Scriptures of the Old and New Testament. *My Opinion* therefore, *pro* or *con*, must be founded on Arguments drawn from Scripture; for on That alone I build my Opinion. Which, therefore, I shall send to you freely, and without the least Reserve. And if you should think

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that

that what I shall say may be of any Service to the Cause of Religion, you may do with my Letter as you please ; but if it should appear otherwise, I desire you would immediately destroy it.

Your Reason for requesting my Opinion of the *religious Part* in particular, is, I suppose, because you allow, that THIS is the *chief*, and *principal Thing* to be regarded. And I readily allow so too ; though Mr. T. instead of putting his Arguments on this Head *first*, has placed them *last*.——If the late Act in favour of the *Jews* [for of them I shall chiefly speak] cannot be justified in a *religious Light*, 'tis *impious* to make the Benefit of Trade a sufficient Reason for passing of it into a Law. Poor *England* would gain but a bad Bargain, if, by engrossing all the Riches of the *Jews* ; nay, the Riches of the *whole World*, she should lose *the Riches of Eternity*.——

But to speak directly to the Pamphlet as far as it relates to Religion.

Mr. T. p. 10. “ demands the Chapter, the “ Text, the Verse, which either say or imply, that a *rich Foreigner*, &c.” Under which Term he includes *a rich Jew*, as appears from what he says after ; we will therefore defer bringing the *Text*, till the *Jew* is *openly* brought in.—His next Observation is, “ that surely the benign Saviour “ of all Mankind hath no where enjoined “ that

“ that any Person, because he happened to
 “ be born on one Side of a River, a Moun-
 “ tain, or Arm of the Sea, should not free-
 “ ly negotiate Business, or purchase a Piece
 “ of Land, on the other.” As if any Man
 of common Sense could imagine, that the
 Air we breathed in, or the Land we trod on,
 made us good or bad Men. No, Mr. T.
’Tis not That which goeth into a Man that
defileth him, but that which COMETH OUT.
 “ Doth Religion interfere in this Matter?
 “ Have we not all *one Father*? Hath not
 “ one God created us?” True; *we*, and in-
 deed the *Devils* with us, have all *one Father*
 by Creation, but not by *Redemption*; which
 is the Situation *Man* is under *Now*; and in
 which we *particularly differ* from the *Jews*.
 And I am sorry to see such an Assertion as
 this fall from the Pen of a Christian Divine:
 For, ’tis in Effect denying the Fall; and
 considering Mankind in the State they would
 have been, had *Adam* never transgressed, and
 made himself and us *the Children of Wrath*
 and *the Devil*. — “ And what says common
 Humanity?” I ask, what says the Bible? For
 all the Ties of Humanity are to be disre-
 garded, when they come in Competition with
Christ, and *his Religion*;—*If any Man come*
to me, says Christ, *and hate not* [*i. e.* in Com-
 parison to his Love to me] *his Father, his*
Mother, Wife, Children, Brethren, Sisters,
and his own Life also, he cannot be my Disci-
ple,

ple, and is unworthy of me. Now what has the mean *Heathen* Notion of *Common Humanity* to do, when the *nearest* and *dearest* Ties of Relation, and even *Self-Preservation*, are to be given up for *Christ*? And the complying with that excellent Precept, "Of doing to others as we would be done unto," will not be regarded by *Christ*, if the Actor was, or *might* have been a *Christian*, unless it be performed upon *Christian Principles*, i. e. *Faith in the Redemption*, and *Love* to our Neighbour arising from *thence*. "For in a Country, where Persons of other Religions had the Power, in what Light would a Prohibition to merchandize, or buy a Piece of Land, appear to us *Christians*?" Why truly, I should think it very strange, if a *Mahometan* or *Chinese* Emperor should issue a *General Grant*, by Virtue of which, *Christians* of all Sorts might come, and settle with them, purchase their Lands, and enjoy the free Use of their Religion; for That must be included; and though indeed the *Mahometan* partly *allows* this in a *political* View, yet 'tis no Reason that he *ought* to do it in a *religious*; much less should a *Christian*.

But now Mr. T—, p. 11. comes to the Point; and *seriously* asks "By what Precept of Revelation, *Foreigners* of all Nations, Religions, and Conditions [i. e. Egyptians, Wild Arabs, Turks, Tartars, Hottentots, &c.] and even *Jews* (I am
" glad

" glad he has placed them the last, be-
 " cause they are the worst) are forbid
 " purchasing Lands in England, or being
 " naturalized, or, as he elsewhere expresses
 " it, enjoying the common Privileges of En-
 " glish Subjects?" And as a Proof that
 this is lawful, he mentions " The Prayer of
 " our Lord on the Cross for his Murder-
 " ers; the Intercession of St. Stephen for
 " the same People; the Reasonings of St.
 " Peter in the Acts, Chap. iii. 17. and all
 " the Arguments of St. Paul in the 9th,
 " 10th, and 11th of the Romans." All which,
 I answer, is just nothing to the Purpose. For
 with regard to the two first Cases, they ar-
 gue indeed the Goodness of the Persons who
 pray, but by no means prove the Innocence
 of those that kill'd them.---When a Judge
 passes Sentence upon a Criminal, and de-
 sires God to have mercy upon his Soul, no
 one can imagine that his Crime is not equally
 heinous, equally to be avoided and detested,
 as if no such Petition had been made to
 God. And how far soever our SAVIOUR'S
 Prayer for the Jews might tend towards
 alleviating their Punishment; yet 'tis certain
 (as was foretold, Matt. xxiv. 21.) that, even
 with regard to this World, never People suffer-
 ed as they did; which any one must be con-
 vinced of, that will read Josephus's Account
 of the Siege of Jerusalem by the Romans.
 ---And all St. Peter's Reasoning is, that the
 Jews,

Jews, in *crucifying Jesus*, crucified him in *Ignorance*, considered as the *Messiah*; but then *this Ignorance* was *culpable*; they had the *Scriptures* before them, which plainly delineated *Jesus*, and the *Time* he should come, as *Words* could do. And *St. Paul* (*Acts* xiii. 27.) tho' he makes the *same Excuse* for them, yet *animadvert*s thus:—*They that dwell at Jerusalem, and their Rulers, because they knew him not, nor yet the Voices of the PROPHETS, which are READ EVERY SABBATH-DAY, &c.* which therefore they might have known. But allowing this *Alleviation*, they certainly knew from numberless *Circumstances*, particularly from the *publick Confessions* of his *Traitor Judas* and *Judge Pilate* (*Matt.* xxvii.); that he was an *innocent Man*; and yet so violently did they seek his *Death*, that they suborn'd *false Witnesses* against him; and when *Pilate* was determined to let him go, they desired a *Murderer* might be granted unto them, sooner than the *meek benevolent Jesus* (to give him no higher a *Character* than they must acknowledge he deserved). And after his *Resurrection* (the *Truth* of which they could not deny; for doubtless the *Watch*, which themselves had set, told them all the amazing *Circumstances* attending it) they endeavour'd to stifle the *Evidence*, by giving large *Money* unto the *Soldiers*. But what follows the above *Quotation* from *St. Peter*?
—*Repent*

—*Repent ye therefore and be converted, that your Sins may be blotted out, &c.* the Consequence of which must be, that if they did not repent, their Sins would not be blotted out; and since they did not, and their Sons continue in the same groundless and obstinate Disbelief, how cautious ought we to be of mixing with them, or making light of their Crime.—St. Paul's Argument (as far as it can relate to the present Subject) is, in brief, this,—*Brethren my Heart's Desire and Prayer to God for Israel is, that they might be saved.—For I bear them Record, that they have a Zeal of God, but not according to Knowledge.* If therefore the Zeal be without Knowledge, it will be the more dangerous, and greater Circumspection should be used to keep it within Bounds; particularly Jewish Zeal, as every one must be convinced, who knows any Thing of the History of that People, since the Time of their being forsaken by God, and cast off as Reprobates.—But with regard to the *first Part*, I readily agree with it; and earnestly pray, as the Church of England directs, “That God would have “mercy upon all *Jews, Turks, Infidels* and “*Hereticks* ;” and do as earnestly pray, as she as justly directs, that *God would deliver us from the Spreaders of “all false Doctrine, Heresy and Schism; from Hardness of Heart, and Contempt of his Word and “Commandment.”* But Mr. T—. cannot
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produce any Prayer or Passage in the Bible, or the Liturgy of the Church of England, that requires us to INVITE all these People to *come and settle* among us, — *preach and practise* their Religion openly, (which consists in several Parts of *horrid Blasphemies* and *wile Execrations* on our *blessed Redeemer*,) — purchase *Lands* in a *christian* Country, — and be *incorporated* into *one civil Body* with ourselves. If this is not to join *Christ* with *Be-lial*, and make Belivers *one* with *Antichrist*, I know not what is. Consider therefore the following *Texts*, which, if any Thing *can*, directly *do*, *forbid* such Proceedings. *When ye come into an House*, (says our Saviour to his Disciples, *Matt. x.*) *salute it*; and if the *House* be *worthy*, let your *Peace* come upon it; but if it be not *worthy*, let your *Peace* return unto you. And *whosoever shall not receive you, nor bear your Words*, when ye depart out of that *House* or *City*, *shake off the Dust of your Feet* (as a Mark of their utter Rejection with God). *Verily it shall be more tolerable for the Land of Sodom and Gomorrah, in the Day of Judgment, than for that City.* So when St. Paul and his Fellow-companions (*Acts xiii. 18.*) testified openly, that *Jesus was the Christ*, and the *Jews* contradicted, blasphemed, and opposed the *Word* spoken, they turned from them, and *shook off the Dust of their Feet* against them; and said, *Your Blood be upon your own Heads.* And St. Paul warns

as (Gal. 1. 8.) Tho' we, or an Angel from Heaven should preach any other Gospel unto you, than that ye have received, let him be ACCURSED.---But very apposite to the present Purpose is 1 St. John, iv. Every Spirit that confesseth not that Jesus is come in the Flesh, (plainly every Jew) is not of God; and THIS IS THAT SPIRIT of ANTI-CHRIST, whereof you have heard that it should come, and even now already is it in the World. And again, 2 Epip. v. 9. he says, Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God; (plainly every Jew) he that abideth in the Doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed, (i. e. in this Case welcome him not to England). For he that biddeth him God speed, (invites him here) is PARTAKER of HIS EVIL DEEDS. Rev. iii. 9. Behold (says Christ in his kingly Glory and Power, ruling all Things in Heaven and in Earth,) I will make them of the SYNAGOGUE OF SATAN, which say they are JEWS, (i. e. true Jews, such as Abraham, Isaac, Moses, &c. who were Believers in Christ,) and are not, but do lie; behold I will make them to come and worship before thy Feet, and to know that I have loved thee. And Chap. ii. 9. I know the Blasphemy of them, which say, they are

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Jews,

Jews, and are not, but are the SYNAGOGUE OF SATAN. Doth Christ then know, mark, judge, and punish their Blasphemy! And shall we affect not to know it? Not to regard it? Shall we really allow it? Allow it! yea; carefs and receive the blaspheming Generation of Vipers (as our Lord calls them) into our Bosoms? And make ourselves Masses of the same civil Lump with them? O Lord, if we are ripe for thy Vengeance, send it by any other Judgments rather than that of this abandon'd Impiety, thus uniting us in Leagues of Amity with thine Adversaries, that are at sworn Enmity and War against thee! The deserv'd Punishments of which, can be no other than those which thou hast threaten'd against them.——But to give a Proof, which probably might affect Mr. T——r more than all this. I would only ask him, Whether he would consent, that a Law should be enacted, by which a Number of *rich Roman Catholic Families*, with a *Jesuit* in each, should be permitted to come into *England*, purchase *Settlements* here, *preach* and *practise openly their Religion*, &c.? And I dare say (as he frequently gives us to understand, he is a *true Son* of the *Church of England*), he would answer in the *Negative*; because such Liberties would tend to introduce (to speak in his very emphatical Language) *the Proceedings of bloody Queen Mary*. And if
Mr.

Mr. T——r will give me *one* Reason, why a *rich* Roman Catholic should not be allowed such a Liberty, I will give him *many*, why a JEW should not.

But then Mr. T——r asks, p. 12. “ If “ we have gone *too far* in granting Per- “ mission to Persons *of all Religions* to set- “ tle here, and purchase Lands; what is to “ be done but to *repent of our evil Deeds*, “ and *drive them out*?” As if there was no Difference between *driving of them out*, and *inviting a Number of others to come in*.

——The Conditions the *Jews* were under in this Land before the late Act passed, were so favourable to them, that they had amassed together such a Quantity of Wealth, as to be denominated *rich* to a Proverb. And as Mr. T——r allows that the Bill was chiefly designed to *entice rich Jews* over here, so (when I reflect upon the *well-known Restlessness* of this People to make themselves a *King*, and lord it over others) I dread to think what the Consequence may be, of having such Persons near us.——When Mr. T——r will tell me *what Degree of Toleration*, and *what Degree of Persecution*, he means in the Lines below, (for, I suppose he will allow there are *Degrees* in both,) I will then shew him the *Medium*.

“ If a Foreigner (asks Mr. T——r,) is “ not to be tolerated on Account of his Re- “ ligion, why should a Native.” Why truly,

if one, descending from *English* Parents should turn *Jew*, I verily think, for the Safety of our Religion, Honour of our Country, Good of the Publick and himself, he should be banished; lest he should infect others, breed his Children (for he either has, or may have some) in the same Principles, and so make them and their Descendents *little Antichrist's*, and by this Means increase his own Damnation.—And here I must desire Mr. T——r *seriously* to consider, that if it should come to pass, (and we have opened a ready Way for it come to pass, unless Providence intervenes,) that several *Jewish Families* should *gain Estates in this Kingdom*; consequently have many Dependents, such probably as the Poor and Ignorant, and others, who are ready to be of any Religion for Money, or Interest.—Whether, I say, in this Case, such Families *will* not, yea rather, *must* not (if they are *sincere* in their Religion) endeavour to bring their Dependents over to the same Way of thinking with themselves, and so make them *renounce* the Religion they were *baptiz'd into*, and *actually crucify the Son of God afresh*. And let him also consider, Whether in printing his Pamphlet, and continuing (as you inform me he does) to make light of this Affair, (unwillingly, I hope) he may not be looked upon by *Christ*, as bearing a Part in the Crime. For, consider what our Sa-
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viour says on this Point, *Matt. xviii. 7.*
Woe unto the World because of Offences:
For it must needs be, that Offences come:
But Woe to that Man by whom the Offence
cometh. And then, Whosoever shall offend
 (but) *one of these little ones which believe*
in me, &c. The Consequence of which,
Sir, you know.

And having thus filled my Sheet, I must
 end for the Present: And conclude

Your Sincere

Friend and Servant.

L E T-

LETTER II.

S I R,

I Received both of Your's; and am sorry to find that the Account you gave in the first of them,—*viz.* that Mr. T——r had recalled his Pamphlet,—is false. I was in Hopes I should have had no Occasion of troubling you, or you of troubling me any farther on this Head. But since you inform me in the last, that you heard Mr. T——r assert,—that he only collected them up at *Bristol*, in order to send them to *London*; where was such a Demand for them, that he could not send them fast enough:—And you still desire me to proceed in *the Remarks*, I must obey you; though otherwise, it would be a very disagreeable Task to me. For I now find such base Misrepresentations of Facts, indifferent Reasonings, and Mistakes of Scripture, that it really grieves me to think it should be my Lot to expose One, who, if he is not your Friend, yet I well know to be your Acquaintance,—in the Man-
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ner I shall be obliged to do. But you know the Adage, *amicus Socrates, amicus Plato, sed MAGIS AMICE VERITAS*. I must therefore proceed.

Mr. T——r now comes to back his Opinion with Authority; and I must own, that if any Man's Authority deserved Weight, That of Bishop *Kidder* did: For he certainly had examined the State of the *Jews* very circumstantially; and he is allowed by all to have been a Man of Judgment, Veracity, and Piety. And Mr. T——r himself calls him
 “ A great and good Man,---an eminent Pre-
 “ late and Father of our Church,---one who
 “ gives *Zealots* a Lesson, worthy of a *Chris-*
 “ *tian* and a Protestant Bishop.” But lo !
 how is the Scene changed ! when Mr. T.
 (after he had sent his Pamphlet to the Press)
 discovers (as he imagines) a Contradiction in
 his Lordship in that very Point for which he
 had cited him. And so a *Postscript* is added
 to account for this. And what Method does
 the *candid Clergyman* take to save the *sacred*
Character of a *worthy Prelate* ? Why truly,
 he observes, that one Part of his Lordship's
 Book was printed eight Years after the other ;
 and therefore, — instead of inferring from
 hence, that the latter Part was *best*, because
wrote last, and when the Author was better
 qualified to judge, — Mr. T——r (as if he
 could see into *the Secrets of Mens Hearts*, and
 even of those that are *dead*) concludes, “ that
 “ the

“ the Author’s Mind was *infected* with the
 “ reigning *Distemper* of the *Times* ;” and so
 the *Heat* of Party *warped* his Judgment;
 than which, I think, a more infamous Slur
 cannot be thrown upon a *Christian* Bishop;
 for, when we have Reason to suspect a Man
 of being a TIME-SERVER, or, “ that he
 “ accommodates his Reasons and Arguments
 “ to the prevailing Humour of the unhappy
 “ Times in which he lives,” we must of
 Course doubt of the Truth of every Thing he
 says. And, I dare say, upon Examination,
 we shall find Bishop *Kidder* as consistent with
 himself, as Mr. T. would fain make him
 inconsistent. And This would have been
 very apparent, had Mr. T. quoted him fairly;
 and even in the Manner he has quoted him:
 ’Tis evident, that his Lordship was speaking
 with Regard to our Treatment of the *Jews* in
 a *religious Light* towards *their Conversion*, not
 in a *political View*; “ They have not (says
 “ he) been treated with *that Humanity* and
 “ *Tenderness* as becomes the *Christian Doc-*
 “ *trine*. Instead of which they have some-
 “ times been severely *persecuted* and *afflicted*
 “ [in what Sense these Words are to be un-
 “ derstood, the following shew] and very of-
 “ ten *flouted* and *scoffed at* [*i. e.* in our or-
 “ dinary Disputes with them, see p. 30.]
 “ *contemned* as Men of *no Wit*, and *not wor-*
 “ *thy* our *Notice* and *Regard*. We have
 “ wanted *That* Compassion, which we ought
 “ to

“ to have for their *Souls*, and not treated
 “ them with due *Tendernefs* and *Regard* :
 “ And This hath but hardened them in their
 “ *Obstinacy*, and prejudiced them against *our*
 “ *Holy Religion*.” And then follows (which
 I could wish Mr. T——r had inserted, be-
 cause it contains an *Observation* or two of
 great *Importance* to the *Cause of Christianity*)
 “ Besides this, the Study of the *Hebrew Lan-*
 “ *guage* hath been too much laid aside ; and
 “ we have by that Means been *less able* to
 “ *convince* the *Jews*. ’Tis certain that this
 “ Study hath not only been neglected but
 “ ridiculed also : Whereas nothing could be
 “ of *greater Use* to us than a great Skill, not
 “ only of the *Biblical Hebrew*, but the *Ra-*
 “ *binical* and *Talmudical* also, to enable us
 “ to convince the *Jews*. By such a Skill
 “ we might be enabled to use their *own Rea-*
 “ *sons* against *them* ; and to dispute against
 “ them from the avowed Principles of their
 “ ancient wise Men, for whom they are very
 “ prone to profess a profound *Regard*. The
 “ *Jews* are *well pleased* with our *Neglect* of
 “ these Studies. And those of them that are
 “ now in *England*, have been observed of late
 “ Years, when a learned *Christian* hath died,
 “ and his Books have been exposed to Sale,
 “ to buy the *whole Collection* of *Jewish* Books
 “ that have been left ; and consequently *bin-*
 “ *der* the *Christians* from making use of
 “ these Weapons against them. I knew a
 D “ very

“ very *choice Collection* or *two* of late thus
 “ *unhappily* disposed of.” And just before
 all this, his Lordship directly says, “ He will
 “ not digress so far here [in this Place] as to
 “ shew what *CHRISTIAN Rulers* and People
 “ ought to do towards the Conversion of the
 “ *Jews*; but (if God would continue his
 “ Life) he would consider *that Matter a-*
 “ *part.*” Let us therefore now see, what
 his Lordship’s Opinion is, where he treats of
 this Point; which I shall give you in his own
 Words, because they are so very remarkable,
 suit the present Case and Times so very per-
 tinently, and contain in them some good
 Reasoning. [*Demonstr. of the Messias*, Part
 III. p. 459.] “ Though the *Jews* ought not
 “ to be *injured* and *oppressed*, yet I verily be-
 “ lieve nothing can be more adviseable than
 “ to keep them *low*. They cannot bear great
 “ Prosperity: Nothing can be more disa-
 “ greeable to their present Captivity. *Chris-*
 “ *tian Princes* and *States* cannot be blamed
 “ for *protecting* them from *rude Assaults*,
 “ and from *Oppression*: But cannot think
 “ themselves obliged to *advance* them to *Dig-*
 “ *nities*, to *caress* and *court* them, to *grant*
 “ them *uncommon Favours*, or vest them with
 “ *great Privileges*, or any kind of Power and
 “ Jurisdiction. This Course will rather *ob-*
 “ *str. &*, than any way *promote* their CON-
 “ VERSION; which is THAT which all *Chris-*
 “ *tian Kings* and *States* should aim at. They
 “ cannot

“ cannot reasonably expect *such Favours*,
 “ who *crucified* the Holy *Jesus*, and profess
 “ to believe that he was an *Impostor*. [And
 “ p. 457. *We* must never expect such *Hu-*
 “ *manity* as *we shew*] These Favours and
 “ Preferments will render them *insolent* and
 “ *untractable* : And they will soon conclude
 “ themselves the *Favourites of Heaven*, when
 “ they meet with *great Prosperities* upon
 “ *Earth*. They have *always* judged thus.
 “ Besides, they will think themselves in a
 “ *safer* Condition than they *are*, when they
 “ find themselves *caressed* by *Christian States*.
 “ I have heard of a *rich Jew* at *Amster-*
 “ *dam*, who treated a *Christian* very splen-
 “ didly. When the *Christian* mentioned
 “ to him the present Captivity of the Na-
 “ tion, the *Jew* smiled at it, and said,
 “ *What is this Captivity?* And protested,
 “ that he should not be willing to return to
 “ the Land of *Canaan* ; where he could not
 “ expect the *Conveniences* which he *enjoyed*
 “ where he *was*. The Truth is, they are
 “ *wedded* to this World : And though they
 “ do *magnify* their *Law* in their *Books* and
 “ *Sermons*, yet it is *Wealth* and *worldly Splen-*
 “ *dor* which they drive at. And when a
 “ *Jew* was told of the Prophets, he replied
 “ frankly, that he cared not for the Sayings
 “ of the *Prophet* ; it was only his *PROFIT*
 “ that he regarded.

“ very *choice Collection* or *two* of late thus
 “ *unhappily* disposed of.” And just before
 all this, his Lordship directly says, “ He will
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 " expect the *Conveniencies* which he *enjoyed*
 " where he *was*. The Truth is, they are
 " *wedded* to this World: And though they
 " do *magnify* their *Law* in their *Books* and
 " *Sermons*, yet it is *Wealth* and *worldly Splen-*
 " *dor* which they drive at. And when a
 " *Jew* was told of the Prophets, he replied
 " frankly, that he cared not for the Sayings
 " of the *Prophet*; it was only his *PROFIT*
 " that he regarded.

“ It is very well known that their Books
 “ are full of Relations of the *Dignity* and
 “ *Glories* of their Nation: That they had
 “ even in the *Babylonish* Captivity their
 “ *Princes*, which were the Governors among
 “ them. They brag, to this Day, of the
 “ Favour they have in the *Courts* of Princes:
 “ And *Benjamin*, in his *Itinerary*, relates
 “ wonderful Stories of the Greatness of this
 “ People in some Parts of the World (no
 “ Man can find where) even during this
 “ Captivity: And *Montezinus* related a blind
 “ Story of the ten Tribes to *M. Ben. Israel*,
 “ which that learned *Jew* believed, and
 “ made *great Stir* about it. So vain are this
 “ People, and prone to believe a Lie. But
 “ if any *Christian* Prince or State should
 “ grant them any Power or Jurisdiction, even
 “ over their *own* People, in Matters of *small*
 “ Concernment, they would *exult* upon this
 “ Occasion, and make a very *ill Use* of it.
 “ A learned Friend of mine assures me, that
 “ he hath had the Experience of this: He
 “ relates, that when he was at *Worms*, *A. D.*
 “ 1682, the *Jews* of that City did, before
 “ the Magistrates and Clergy met together,
 “ make their Exception against the *Chris-*
 “ *tian's* urging of *Gen. xlix. ver. 10. The*
 “ *Scepter shall not depart from Judah, &c.*
 “ They affirmed, that they had the *Scepter*
 “ among them *still*; and they *grounded* it
 “ upon this, *viz.* because they were per-
 “ mitted

"mitted by the Magistrates of that Place, to
 "punish some of their *own* People in lesser
 "Crimes or Injuries, to the Value of *Fifteen-*
 "*pence* of our Money. Of *so dangerous* a
 "*Consequence* is it to grant them *any Degree*
 "or *Shadow* of Authority and Jurisdiction,
 "who make *so ill* an Use of it. The Li-
 "berty which the *Jews* are permitted among
 "us, is as much as they can reasonably ex-
 "pect, and as much as they can bear, and
 "a great deal more than they deserve. They
 "are the *greatest* Enemies of our Religion;
 "and I have Reason to believe that the
 "*Deists*, and Enemies of all Revealed Re-
 "ligion, have received the Main of their
 "Artillery from the *Jews* themselves, with
 "which they have attacked it. The *Jews*
 "endeavour, with all their Might, to run
 "down the *Christian Belief*; and conse-
 "quently the *Christian Life* and *Devotion*:
 "Nor do they, in the Room thereof, give
 "us *any Pattern* of any Kind of Devotion at
 "all. If any Man would take the Pains to
 "go to their Synagogue, and observe their
 "Behaviour, he will strongly be tempted to
 "believe, that they are so far from being of
 "the *true Religion*, that they are of *none* at
 "all. They do read indeed the Law and
 "the Prophets, make Use of several Hymns
 "and antient Forms of Prayer: But all this
 "while they shall discourse with any *Stranger*
 "who comes to them, about any *trivial* and
 "trifling

“ *trifling Matters*, as if they were altogether
 “ unconcerned in the *Publick Worship* of God.
 “ This is their constant Practice in their Sy-
 “ nagogues, on their Sabbath-days. Such
 “ Men as these are *not* to be *caressed* and *fa-*
 “ *voured*, who revile our *Religious Worship* ;
 “ and at the same Time cast *Contempt* upon
 “ their own.” I hope, Sir, you will be so
 far from thinking this Quotation tedious, that
 you will be induced to give it a second Read-
 ing ; for in my humble Opinion it highly
 deserves it. And let not Mr. T——r say,
 that this worthy Prelate had dropt “ the be-
 “ nevolent *Christian Divine*,” when he wrote
 the *latter* Part of his Book ; for even the *first*
 Part of this *last* Quotation shews, that he was
 absolutely *against* having this People *used ill*
 in any Respect : He only had a *prudent* and
proper Regard against their having of it in
 their Power to *use us ill* : Which I think every
 true *Christian* and every *Englishman* ought to
 have. And farther ; What his Lordship says
 before in this *same* Chapter (p. 450) indicates
 a Heart as much affected with their Condi-
 tion, as a few Words can express. “ And
 “ indeed their Condition is *very pitiable*, and
 “ deserves the *greatest Commiseration*.” To
 which add *his Prayer* at the End of his Book,
 for *their Conversion*. Several other Passages
 might be selected ; which Time obliges me
 to leave to your own Perusal. And now,
 Sir, I hope, we may *re-instate* this worthy
 Prelate

Prelate in his *former Dignity*, and allow him the *Character* which Mr. T—r at first gave him.

And here I may naturally remark upon Mr. T—r's attributing, in several Parts of his Pamphlet, the *Reason* of their Descent who differ from him in Opinion, to *some violent Perversion* of the Mind, arising from, *that worst of Spirits*, PARTY-SPIRIT. But how he came by his Knowledge he does not tell us. p. 19. He asserts, that "When a certain Person belonging to a great Assembly, was asked in private, why he opposed the Passing of the Bill for opening the Trade to the *Levant*; he frankly declared, that he was an *old Tory*; he never would give a Vote for reversing of any of the Charters granted by the House of Stuart." Now as Mr. T—r does not say he heard this himself, and gives no Authority for so saying, he may probably be *misinformed*: I may doubt the Truth of it; at least I may have Liberty to dissent from what follows:—"This was the *best Reason* he could give; (Mr. T—r cannot know this;) nor was he the *only Man*, who acted upon such Principles; though others were more shy in avowing them;" (far less can Mr. T—r know this). Again, p. 25, he has the Assurance to charge the whole Common Council of the City of London, with "not being loyal to their Prince;" and sneeringly

ingly asserts (because he himself is such a very great Proficient in Trade) that “ nei-
 “ ther are they *the most Knowing in mer-*
 “ *cantile Affairs.*” These, Sir, are home
 Charges, especially when we consider, they
 are directed against a Body of *Magistrates*,
 —and that they come from a *Clergyman*;
 whom not only Decency and good Manners,
 but a *Sense of christian Benevolence* (which
 Mr. T——r accuses all his Adversaries of
 the Want of) might have taught otherwise.
 ’Tis certain, that the *Magistrates of the City*
of London shewed as loyal a Zeal for the
 present happy Establishment in the Time of
 the late Rebellion, as any City in the King-
 dom; and till Mr. T——r can bring some
 better Arguments in support of the *Jew-bill*,
 than he has done, I shall esteem their pre-
 senting a Petition against the Passing of it,
 as a greater Mark of their sincere Attach-
 ment to *our Constitution in Church and State*,
 than the other. Had the above Assertions
 came from any Man of *Importance or Sig-*
nificancy in the World, I don’t doubt but
 the *Members of the Common Council of the*
City of LONDON would have called him to
 an Account; but as they come from the *in-*
quisitive J. T. of Bristol, (as his Lordship
 of W——r, at the End of one of his Ser-
 mons, *characterizes the Rev. Mr. T——r*) I
 can’t imagine they will think it worth their
 while to expose him; for, they must plainly
 see

fee, that when a Man, at the Expence of common Modesty, the Ties of Society, and the sacred Obligations of *Christianity*, presumes to throw out *such* Charges as these, *unsupported by any Manner of Evidence*,—he must either be past *Correction*, or else vainly imagine to make himself *Great*, tho' in a *bad* Cause, merely by being taken notice of by those who *really* are *Great*. But, as if the *Discovery* of the *Intentions* of the Common Council of *London* was but a small Part of Mr. T—r's Sagacity, he pretends, p. 23. *to know the Hearts of all Men*, “for ALL
“MEN, whether Natives or Foreigners,
“would be *Monopolists* (than whom, a *worse*
“Set of Men, by his own Account, cannot
“well be) if they COULD.” Here is the vilest Assertion that ever fell from the Pen of a *christian Divine* surely! I dont believe *Hobbs* ever bruited a worse Thing of Mankind. What does nobody obey Laws and Government for *Conscience-sake*? No, not even Mr. T—r himself, *if* he is *Part* of Mankind? But *probably* he is *not* of the *human Species*, for he lays claim to *such Knowledge as is too wonderful and excellent for Man*.

“As to the *particular Methods* (says Mr. T—r, p. 14.) which God will take to fetch Home the ancient People, they are *not revealed* in Scripture; and therefore we have *no Grounds* to determine *any Thing* about “them.” Why then does Mr. T—r blame all those, who cannot be of Opinion, that the

late *worldly* Favours granted to the *Jews* will any ways conduce towards their becoming *Christians*; if we do not know the *particular* Method, we may judge *in general*. The first Step to *Christianity* is to *deny the World* and *be above it*: And when I see a Set of People anxious for the Goods of this Life, *seeking Settlements here*, desirous of *joining House to House*, and *calling Lands after their own Names*, I cannot imagine their Views are any Thing *but worldly*; and then you know *they cannot serve two Masters*, God and the Devil; consequently gratifying *their Desires* would be *hardening* them in their *Apostacy*, and doing them the greatest Injury we could do. This therefore, I humbly apprehend, *cannot be the Method*. And if we do not know the Method, we can *only pray* for their Conversion: But Mr. T—r will tell us, this is *doing Nothing*; for he *modestly* calls *Prayer* “an *unavailing Lip-labour*,” tho’ Scripture assures us, *The fervent Prayer of a righteous Man availeth much*. And I must own, till I can see a better Way opened for their Conversion than breaking down the Fences of *Christianity*, or being *unequally yoked with Unbelievers*, and making an unnatural Concord of *Christ* with *Belial*, &c. (2 Cor. vi. 14.) I shall be content to *pray only*, tho’ *very earnestly*, for *their Conversion*. And if they will once *lay aside their Unbelief*, and *receive Jesus* as the *Messiah*, it will be then Time enough to think of granting them
their

their present Requests ; but till then, *i. e.* as long as they *continue in Unbelief*, it surely cannot be “ for the *Promotion* of the Gospel ” to grant them these Favours, and instead “ of removing a *Stumbling-block*,” it would certainly be “ putting a Rock of Offence in every Person’s Way.” And this, I believe, would have been the “ Opinion of St. Paul, had he been upon Earth, “ when a late Affair was transacted : ” And the *last cited* Text from Scripture, and those which I have quoted before, and particularly Rom. xi. 23. abundantly confirm me in this Belief.—And, I hope, no *false Love of Man*, or *mere Benevolence*, will so far get the better of CHRISTIAN CHARITY or LOVE TO GOD, arising from a deep Sense of his stupendous Mercy in the Redemption, as to induce us to prefer (what we are frequently in Scripture warned against) the short-lived Ties we bear to each other in this World to the Eternal and Inconceivably near ones we bear to our Redeemer. And if Mr. T——r had but made this Distinction, where he speaks of being civil, gracious, condescending, &c. to the Jews, one half of his Book need not have been wrote.

“ But it seems there is some farther Objection against the Jews, (says Mr. T——r, “ p. 16) ; for it is apprehended, that if foreign Jews were permitted to settle in “ England,—they would corrupt us. Corrupt “ us, Sir, (answers Mr. T——r) In what Instances ? And what vicious Principles, or

“ immoral Practices can they introduce from
 “ Abroad, for which *England* is not infamous already?—Therefore *bad* as *unconverted Jews* are, surely they are not worse,
 “ than *Apostate Christians*? ” Now allowing, that the *English* are a *Pack of Apostate Christians*, would it mend the *Breed* to let in a Crew of *Homicide unconverted Jews* among us? If we are as bad as Mr. T——r would fain represent us, certainly we should be the *more cautious* of letting in a *single* Person that might *increase* the *Guilt* of the Nation.—And this very extraordinary Position is endeavoured to be *sanctified* by the Voice of the late *Pious, Benevolent, and Worthy* Lord Bishop of *Durham*; whom Mr. T——r says, “ he *often* heard declare, with *more Emotion than was habitual to him*, that he “ could not in Conscience approve of a *general* Naturalization,—because it seemed to “ him to be the bringing of innocent Strangers into Temptations.” Now, Sir, I had the Honour to be acquainted with that worthy Prelate as well as Mr. T——r; and I always observed the following Particulars in his Behaviour and Conversation: *First*, that he seldom or ever spoke at all;—*Secondly*, that when he did, it was to the Praise, never (to my Remembrance) to the Dispraise of any one;—But if he had OFTEN done this, and with MORE EMOTION THAN WAS HABITUAL TO HIM, I verily believe he could not have lived

so long as he did; for he appeared to me to have
 had a *very weak* Constitution, and a Frame
 of the tenderest ~~Make~~. And as Mr. T—r
 has already dealt unfairly with one Bishop,
 I shall presently prove he has dealt more
 basely with another Author; and these were
 Cases in which we can get at the Truth;—
 and as for this Assertion, we have only his
thread-bare Word, I humbly hope, I may, if
 I so please, doubt the Truth of it. Pray,
 Sir, remark, that I consider Mr. T—r *only*
 as a *Writer*; his *private* or *personal* Character
 I neither praise nor dispraise; that I leave to
 you, who live in the same City with him, and
 know him perfectly well. But as a Writer,
 I have full Liberty to assent to, or dissent
 from, any Thing he says; provided I give
 my Reasons; and those I have given. I am
 obliged to make this Apology, because in this
superlatively-charitable Age, a Man is reckon-
 ed by some *uncharitable*, if he dissents from
 another, and has the *Honesty* to tell him it;
 but this is not keeping Persons, but *Truth*,
 at a Distance. For my Part, I like nothing
 so much as *open* and *plain Dealing*; and *Truth*
 and *Charity* must go together. But to re-
 turn.—Supposing the above Assertion to have
 been uttered by the Bishop; it appears to me
 but little to the Purpose, for the Point it is
 introduced. His Lordship was speaking of a
general Naturalization, or rather, probably
 (as the Talk some Time since was) of an Act
 of

of Parliament for naturalizing *Foreign* PROTESTANTS; concerning the *Expediency* of which, I find (by the Catalogue of Pamphlets at the End of this now before me) Mr. T—r had wrote a small Tract; and I dare say argues strongly for the Propriety of the Law, and insists that no Danger will accrue from it to our Constitution in Church or State, *because the Persons to be Naturaliz'd are PROTESTANTS.* But had the late Lord Bishop of *Durham* heard of a Law in his Time for *naturalizing Foreign* JEWS, I cannot imagine, he would have called THEM *innocent Strangers*, or have supposed that introducing them into our Country, would be bringing *poor harmless Souls* into *Temptations.*

Next Mr. T——r asserts “ that the Deists “ were alarmed on Occasion of the *Jew-act*, “ and pretended a Zeal against it.” Now I must own, I have had the Misfortune to hear the Opinion of several *Deists* on this Head, and every one of them, to a Man, were for the Bill, and made no such *Outcry* as Mr. T——r mentions. But I willingly leave this, Sir, to your own Judgment and Observation to determine; and also whether Mr. T——r's ——— *Timeo Danaos et dona ferentes*, is not *far more applicable* to the *Jews* in the late Affair, than the *Deists.*

“ And now, Sir, I have done with the *religious Part* of this Dispute.” And yet he has not done; for he must have a Stroke at the *Author of the modest Apology for the Citizens*

zens of London, &c. whom he would fain prove a *rank Jew*; but happens to be so very unlucky in *his Argument*, that it directly proves *himself one*. Pray, Sir, attend to it.

“ The *Author of the Apology* (says Mr. T—r) is pleased to say, That the *Jews* are guilty of *high Treason* against God (that Author says more, even against *Christ*), and that not only in a *spiritual* but in a *temporal* Sense. Now this is *Judaism* in the highest Degree; for the Constitution and Law here referred to, concerning *high Treason*, was never in Force, but during the *Mosaic* *Theocracy*. Than which a *more gross Mistake* in Divinity, and a *more base Perversion* of an Author's Words cannot possibly be made. That Author's Argument is, in brief, this,—

“ *Jesus Christ*,—whom the *former Jews* Crucified, and the *present* justify their so doing, by defending the Religion of their Ancestors,—is not only the GOD of the *Christians*, but KING OF ALL THE WORLD, HATH ALL POWER given unto him both in HEAVEN and in EARTH: Now to attempt to dethrone and murder the sovereign Lord of the Universe, is an Act not only of *high*, but of the *highest Treason*, which Man can commit.” Now what is the Law referred to for Proof of this? Why truly, our Lord's own Assertion, *Matt. xxviii. 18.* ALL POWER is given unto me, &c. which was, after he had fulfilled the *Mosaic Law*, and vacated the Types, and there-

therefore certainly under the *christian Dispensation*; or lest this should be thought too near the *Jewish Economy*, take the Assertions of St. *John* in the *Revelations*, which was the last of all the Writings of the New Testament; Chap. i. 5. *Jesus Christ, the first begotten of the Dead, and the PRINCE of the KINGS OF THE EARTH*, xi. 15. *The KINGDOMS of THIS WORLD are become the KINGDOMS of OUR LORD and HIS CHRIST*, xvii. 14. *The LAMB, — HE is LORD of LORDS, and KING OF KINGS*. See also *Rom.* xiv. 9. *Ephes.* i. 20. *1 Tim.* vi. 15. Now this Article of the SUPREMACY of CHRIST over all created Things, is one grand Point, in which we, *Christians*, differ from the *Jews*; and indeed for which, in Part, the *Jews* crucified our Lord; and still continue to deny him this universal Rule and Dominion; Mr. T. continues to do the same; and consequently is guilty of JUDAISM in the HIGHEST DEGREE.—Mr. T. concludes, “Thus do Men, very often, in the Heat of Controversy, run into the very Error they exclaimed against, and intended to confute.” And if he has not most egregiously done so, no poor Man in this World ever did.

I am, Sir,

Your sincere Friend and Servant.

F I N I S.

